A

SERMON

PREACHED AT THE

COURT End of the TOWN

AND IN THE CITY,

On SUNDAY October 25, 1772.

ON

THE KING'S ACCESSION TO THE THRONE OF THESE REALMS.

DEDICATED TO

Mr. GARRICK.

By the Rev. Mr. SCOTT, M. A.

Late of *Trinity College, Cambridge.*

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THE

DEDICATION.

TO

To Mr. GARRICK.

SIR,

NOT having the pleasure of being known to any GREAT NAME even in *The Church*, tho' I have had the honour and happiness

of miniſtring at *The Altar* now almoſt THIRTY Years, I have taken the liberty of inſcribing the following *Diſcourſe* to YOU, being well aware, at the ſame time, of the Reader's Smartneſs and Pleaſantry on *this* Occaſion.—

My præfixing therefore YOUR *Name* to a SERMON, will be thought, no doubt, as much out of Character, as dedicating a COMEDY to an ARCHBISHOP; but why *Gravity* on *proper* Occaſions ſhould be deem'd incompatible with the SOCK, any more than *Pleaſantry* with the MITRE, I muſt confeſs, I could never yet underſtand.——However, let the Reader be as witty as

He pleaſes, it gives me an agreeable opportunity of preſenting You with a ſmall Mark of *Gratitude* for Civilities receiv'd: a ſufficient Plea, I hope, for the liberty which I have taken.

To ſtand well in the good Opinion and Eſteem of Men of *Merit*, was ever the Pride and Ambition of my Heart: and I hope an emulation of *that* ſort, will always render *ſuch* a Pride pardonable at leaſt, if not laudable: ſince *We*, who have no Merit of *our own*, are happy, (to keep up even the *Appearance* of it in the Eye of the World) if We can but lay hold of *this* way to do it, in creating the favourable

Opinion

Opinion of THOSE who are of ſuch *celebrated* and *diſtinguiſh'd* Merit *Themſelves*.

Hence, the *Ivy*, among *The Ancients*, had the Epithet *Sacred* given to it, and was uſed in honour of *Bacchus*, and others of their *Deities*, much more, perhaps, becauſe it was found *ſupported* by THE OAK, than for any real and intrinſic Value *in itſelf*.—Had the following Pages been a PLAY inſtead of a SERMON, YOUR *Name* would have appear'd with much more Grace and Propriety, as a *Sanction* to its numerous Errors and Imperfections: but believe Me, Sir, I did not make uſe of it in *that* light; not that I

am

am inſenſible of how great Patronage and Protection it ſtands in need, to be an *Aſylum* for them.—The Public *will* judge for Themſelves of the *Merit* or *Demerit* of any Performance, let the greatest Name upon Earth be præfix'd to it, not excepting that of Infallibility itſelf;—They have a right ſo to do: and which they will always exert (for or against *The Author*, whether He likes it or not) as They are prompted by Principle or Inclination.—But if They are pleaſed to think well of The Sermon upon the ſtrength only of your *Name*, I am proud in congratulating Myſelf on the honour done to Me for *their* Good Opinion of it, and of the

the Opportunity given Me to teſtify at once my gratefull Aeknowledgements both to THEM and YOU on this happy *Anniverſary* of the *beſt* of SOVEREIGNS and FATHER of his *People!* — and am, SIR,

Your much oblig'd and obedient humble Servant,

The AUTHOR.

Dec. 21, 1772.

AN

Inauguration SERMON.

I. Tim. ii. 1 and 2.

I exhort therefore, that firſt of all Supplications, Prayers, Interceſſions, and Thankſgivings be made for All *Men: For* Kings *and All that are in* Authority: *that We may lead a quiet and peaceable Life in all Godlineſs and Honeſty.*

ST. *Paul*, in the former part of this Epiſtle, having given directions to his Diſciple *Timothy* about the diſcharge of his *Epiſcopal* Office according to the Doctrine of the Goſpel, (the whole deſign of which, He teaches to conſiſt, not, as ſome at that time fooliſhly ſuppoſed, in *vain Speculations*, but in Works of *Subſtantial Duty*) exhorts, that, firſt of all, all kinds of Devotion ſhould be offer'd up to GOD, as for *All* Men in general, ſo

more particularly for *Kings* and *Magiſtrates*; —From whence We may collect the following Particulars.—

Firſt, That Common Charity ſhould diſpoſe us to pray for *Kings*;—this Chriſtian Diſpoſition inclines Us to univerſal Good-Will, and conſequently it will excite Us to pray for *All* Men; as this is one way of exerting our Good-Will, which any Man at any time may do, only at the ſmall expenſe of a few Good Wiſhes addreſs'd to the SOVEREIGN of the *whole* World.—Thus, The *Pooreſt* may prove Benefactors to the *Richeſt*, and our Prayers can extend to the utmoſt Corners of the Earth, by which our Charity may embrace *all* the World! *Kings* therefore muſt neceſſarily be included in the *Apoſtle*'s laſt-mention'd Exhortation: For thus we may reaſonably ſuppoſe *St.* Paul here to argue, "for *All* Men," ſays He, "for *Kings*," i. e. conſequently or particularly "for *Kings*: to pray for whom, at leaſt as much as for Others, Univerſal Charity and Good-Will ſhould always

ways diſpoſe us.—We are bound alſo to pray for *Kings* in Charity to the *Public* Welfare: as *their* Good is a *General* Good: and the Communities of Men in *Church* and *State* are very greatly concern-ed in the bleſſings of Prayer deriv'd upon *Them*. Hence, the ſafety of a *Prince* is a great Part of the *Public* Welfare;—The Common-Wealth, as it were, living and breathing in *Him*; *His* Fall, like that of a tall and ſtately *Cedar*, to which He is finely and juſtly compar'd, ſhaking the Earth, and diſcompoſing the State: put-ting things out of Courſe by drawing them into new Channels, and tranſlating the Adminiſtration of Affairs into new Hands and an uncertain Condition; Hence, "Let the *King* live!" (or as *We* ſay, "God ſave the *King!*") was a common Form of Sa-lutation or Prayer amongſt the Eaſtern Nations; and, "O *King!* live for ever!" was another common Addreſs to *Princes*, to which the beſt of Men did conform to Thoſe who were far from being the beſt of *Princes*, as *Nehemiah* to *Artaxerxes*,

and *Daniel* to *Darius*;—Hence again, not only the good *King David* is call'd "The Light of Iſrael!" but alſo the wicked and perverſe *King Zedekiah*, is, by the Prophet *Jeremiah* himſelf (who had been ſo ill uſed by Him) ſtiled "The Breath of our Noſtrils!" Hence alſo, not only the Fall of good *King Joſiah* was ſo grievouſly lamented, but alſo a ſolemn Mourning was perform'd for that of *Saul*, by *Him*, who had not met with ſuch favourable treatment as to have expected ſuch a dutifull piece of Affection; and, "Ye Daughters of Jeruſalem weep for Saul!" "Ye Mountains of Gilboa let there be no dew!" were pious ſtrains of Sorrow, highly becoming the generous Mouth of his great *Succeſſor!* — Well might the People then tell *King David*, "*Thou* art worth Ten Thouſand of *Us!*" as the *Public* Welfare was ſo much intereſted in *his* ſafety, and would have ſuffer'd more in the loſs of *Him*, than Ten Thouſand Others. — The *Honour* of a *Prince* alſo, is the Glory of his People; as it is

founded

founded on Qualities or Actions tending to their advantage: ſince it can hardly be ſuppoſed, That *He* can acquire Honour without *their* Aid and Concurrence, or retain it without *their* Support and Satisfaction; and as the chief Grace and Beauty of the Body, is in the *Head*, and the faireſt Ornaments of the whole are placed *there*: ſo is any *Common-Wealth* moſt dignify'd by the Reputation and Honour of its *Prince*. The *Wealth* and *Power* too of a *Prince* are chiefly the ſupport and ſecurity of a *State*: He thereby being enabled to defend it in Peace and Safety, by protecting his People from *Foreign* Injuries and Invaſions, and ſecuring Them from *Inteſtine* Broils and *Civil* Commotions *at Home*; Hence it neceſſarily follows, that the *Proſperity* of a *Prince* is clearly connected with *that* of his *People*: ſo that, in like manner as *St. Paul* juſtly obſerves with the Body and its Members, "If *one* Member ſuffers, *all* the other Members ſuffer with it, or if *one* Member is honour'd, *all* the Members rejoice with it." — The

Train

Train of ill Conſequences attending a Nation, is too often owing to our imputing the ill Management of Things, and the bad Succeſs that follows, to *Princes*: as tho' *They* were the immediate Agents and Inſtruments of it, when thoſe SELFISH, EVIL COUNSELLORS that are *about* Them, and THE NATION, *in general*, are really the Cauſe; We ſhould remember, "That it is a *Wicked People* that maketh an *Unhappy Prince*:" "that *their* Offences pervert *his* Counſels and blaſt *his* Undertakings:" "that it is *their* Prophaneneſs and Debauchery that makes GOD's Diſpleaſure to ariſe, and cauſes Him to deſert *Princes* in their Deſigns for their *People*'s Welfare, and ſuffering Them to be miſled by the *ill Advice* and *Examples* of ſuch EVIL COUNSELLORS, as in the end draw down GOD's Wrath on a Guilty Land; — Such was the Cauſe of "*Moſes*'s ſpeaking unadviſedly with his Lips:" and that it went ill with *Him* for the *People*'s ſakes; — "of *Aaron*'s making the Golden Calf;" "Of *David*'s

number-

numbering the People;" "Of *Josiah*'s unadvised Enterprize against *Pharaoh-Necho*; and "of *Zedekiah*'s Rebellion against the Assyrians" notwithstanding the strong dissuasions of the Prophet *Jeremiah*. Hence then it is plain, That *Praying* for our *Prince* is a great Office of Charity to the *Public*; and that in praying for *his* Safety, Honour, Wealth, and Prosperity, We do, in effect pray for the same Benefits respecting our *Country*: since, as I before observ'd, the Happiness of Both is so very closely interwoven with each other.

Secondly, As We are commanded in divers Places of *Holy Scripture*, to Honour, Reverence, and Obey *Kings*, We should therefore look upon *Prayer* for Them as a principal Branch, and the neglecting it as a great Breach of those Duties.—As to *Honour* and *Reverence* indeed, it is plain that no *outward* Performance of Ceremonies can be so good a Proof of our Esteem and Regard for Them as the sincerity and good Wishes

of

of our *Hearts* for their Welfare, by our forming particular Addreſſes to the DIVINE MAJESTY for Them, the zeal and fervency of which will be always in proportion to the ſincerity of our *Hearts*;—and as to *Obedience*, *Praying* for *Princes* is plainly an Inſtance of it, as it may reaſonably be ſuppoſed, that All *Princes* require it of their *Subjects*: and not only *Chriſtian* Princes, who believe GOD to be the ſole Diſpenſer of all good things, but alſo *Heathen* and *Infidel* ones, from their natural light of a *Divine Providence*; Hence We find in the Book of *Ezra*, the Decree of the *Perſian* King, charging his Officers to furniſh the Jewiſh Elders with Sacrifices (Chap. vi. 10 V.) — And that ſuch was the practice of the old *Romans*, plainly appears from thoſe Words of their elegant Hiſtorian *Pliny*; * "We have," ſays He, "been uſed to make Vows for "the Eternity of the Empire, and for the "Welfare of the Citizens: Yea and alſo "for the Welfare of its *Princes*, and in *their*

* See his Panegyric on The Emperor TRAJAN.

" *their* Behalf, for the Eternity of the " Empire!"—Hence, not only *Pious* Princes will expect this Duty from Us, but alſo *Profane* ones, thro' Policy will demand it, as a decent mark of our Reſpect to Them, and a proper Means of upholding their State, that They may ſeem to have a place in the moſt ſerious Regards and Performances of their Subjects: ſo that to neglect this Duty is a Breach of our Obedience, and a kind of Diſloyalty to Them.

Thirdly, Our *Praying* for *Princes* is a Service peculiarly honourable and acceptable to GOD: which *He* will interpret as a great reſpect done to *Himſelf*, as thereby We honour *his* Image and Character in Them as *his* Repreſentatives, and thereby acknowledging *his* Government of the World by Them as *his* Miniſters and Vice-Gerents.—Moreover, We acknowledge alſo thereby, all Power to be deriv'd from GOD, and our dependence upon his Good Pleaſure; We aſcribe to Him an Authority above all *Earthly* Potentates;

We imply, by *this* Service our full perſuaſion that He *Alone* is the abſolute Sovereign of the *World*: that *Kings* are no otherwiſe than in ſubordination to *Him*, and can do nothing without *his* Aſſiſtance: that they owe to *Him* all their Power, Proſperity, and Welfare: and that, finally, diſclaiming all other confidence in the Arm of Fleſh, We ſignify our entire ſubmiſſion to God's Will, and full truſt in *his* gracious Providence.

Again,—We ought to pray particularly for *Kings*, as *They* ſtand ſo much in need of our Prayers; As firſt, Their Office is moſt high and hard to diſcharge well and happily, and therefore *They* want extraordinary Supplies of Gifts and Graces from the *Divine Goodneſs*;—Their affairs alſo are of the greateſt Weight and Concern, requiring ſuitable ſkill and ſtrength to guide them: Hence They want the Fountain of *Wiſdom* to impart to Them ſpecial Communications of Ability and Conduct to ſupport Them in the management

nagement of Them.——————They often have to conſult about Matters of great Darkneſs and Uncertainty; to judge in caſes of a very doubtful and perplex'd Nature: to reſolve which prudently, and determine uprightly, no *Human* Wiſdom can always enable them: Hence They ſtand in no ſmall need of the "Spirit of *Counſel*," and the "Spirit of *Judgment*," from *Him*, who is the *ſole* Diſpoſer of them, the Great Counſellor, and the only Judge.—They are often engaged too in Enterprizes of the greateſt difficulty, too much for the Might or Induſtry of Man; ſo that We may truly ſay with *Hannah* in I. Sam. "That by *Strength* only ſhall no Man prevail;" and with *Solomon*, "That the Race is not always to the *Swift*, nor the Battle to the *Strong*;" and with *David*, "That no *King* can be always ſav'd by the Multitude of an Hoſt;" Wherefore They highly need our *Prayers* for aſſiſtance from THE ALMIGHTY to carry Them thro', and bleſs their Deſigns with Succeſs.—Once more,—

By

By *their* exalted Stations, They are moſt expoſed to Dangers, ſtanding like lofty Towers, moſt liable to the Winds and Tempeſts of Fortune, having too often *envious* and *diſaffected* People about Them: Many both *open* and *avowed* Enemies, and not without SOME conceal'd under the MASQUE of FRIENDSHIP, from whoſe Force or Treachery, no *Human* Providence can ſufficiently guard Them: *They* therefore greatly want the Protection and good Providence of the ever watchful Keeper of *Iſrael* to ſecure Them; and as the *Royal Pſalmiſt* obſerves, "Except the LORD keeps the City, the Watchman waketh but in vain;" ſo, except the LORD preſerves the *King*, his Guards and Attendents ſurround Him to no purpoſe!—*All* Princes need our Prayers;—*Good* ones, for GOD's help and bleſſing, to confirm Them in their Goodneſs; and *Bad* ones, to turn away *his* Wrath and Judgment againſt their Offences, and for his Grace to convert and reform Them; and even the moſt *Deſperate* and *Incorrigible*

ones

ones, that GOD would be pleas'd to over-rule and reſtrain Them from hurting Themſelves and Others.—*Princes* have many Calls and Temptations hindering Them to pray enough for *Themſelves*, and therefore ſtand the more in need of the Prayers of *Others*; and as without Praying for *Ourſelves*, We can't expect private Bleſſings from Heaven: ſo, without praying for our *Prince*, We can't well hope for public ones; For as a *Profane* Perſon, who, in effect denies the Being of a GOD, by neglecting to ſeek his Favours by Prayer, is not qualified to receive any benefit from him: ſo a *Profane* Nation, does, in effect, diſclaim GOD's Government of the World, by not begging his Bleſſing on Thoſe who govern it (under *Him*) and therefore has no juſt title or hopes of receiving Public Benefits.—Hence, We ſhould earneſtly beg at the Throne of Grace, that GOD would be pleas'd to afford Them all needful Aſſiſtance in the Adminiſtration of their high Office, improve their Talents and Abilities in conducting

ducting and managing their Affairs, direct Them in their Counſels, aſſiſt Them in their Undertakings, protect Them in their Perſons from Dangers, keep Them from the force of Temptations, and pardon their Offenſes and Infirmities.

To engage and encourage us therefore in this Duty of Praying for *Kings*, *Holy Scripture* abounds with many and wonderful Inſtances of the great Efficacy and Power of Prayer, both as to *Public* as well as *Private* Bleſſings;—Thus, the Prayers of the *Jewiſh* People often rais'd up to Them *Saviours*, i. e. "Deliverers from the "hands of their Enemies"; ſo again, *Noah*, *Moſes*, *Job*, *Daniel*, and *Samuel*, are repreſented as moſt powerfull Interceſſours with GOD in Prayer, by which means very great things were done by Them.—Hence it follows, That *Popular Tumults* and *Inſurrections* can never ſerve the Intereſt of Religion or Good Government: ſo that if We conſult as well the honour of Religion, as our own Safety, it will always be the beſt way to ſit down

down peaceably under *that* Government, in which *Providence* ſhall place Us; to raiſe no Tumults, to ſpeak or do nothing that is factious or ſeditious, but to ſubmit to all juſt Laws: *ſuch* Laws I mean, as where neither the PREROGATIVE POWER of *The Prince*, nor the LIBERTY of *The Subject*, break in upon each other. And therefore don't miſtake me! I am as far from being a *tame, cowardly* Advocate for PASSIVE OBEDIENCE and NON RESISTANCE on the one hand, where the ſtate of National Affairs is *ſuch* as to require an oppoſition to EVIL MINISTERS, as to blow the *Trumpet* of Sedition any where, but eſpecially from this *ſacred* place, on the other! And tho' *Politics* is a Subject highly improper to be mentioned in *The Pulpit*: yet it would betray a mean and ſcandalous fear to be ſilent, when the *Cauſe* of LIBERTY, and the *Honour* and *Wellfare*, at leaſt, if not the *Safety* of one's KING and COUNTRY begins to be affected! and I hope that there are *Some* ſtill left in OUR Profeſſion *(corrupt, ſervile,* and *venal* as the AGE is!) who, *conſiſtently* with the Character and Dignity of their *Station*,

and

and with all decency and due reſpect to our *Superiors*, DARE be *honeſt*, even if a A MITRE was thrown in their way to prevent their SOVEREIGN from being *abus'd*, and their COUNTRY expos'd and injur'd !—" That We *have* had ſome moſt *iniquitous* and *arbitrary* Lengths run by ſome LATE *Miniſters* (for I hope, my Brethren ! you think I have more *Good Manners* and *Charity* than to mean THE PRESENT!) cannot be deny'd ;"—and again—" That We have moſt impious, inſolent, and daring liberties alſo taken *with* THE PRESS, and *have* had AGAINST it, is equally notorious!" but WE, of *our* Profeſſion, can only lament theſe things with all prudent Men : leaving it to THOSE at the *helm* of Affairs, whom it very nearly concerns, to ſtem the *Torrent* of our preſent moſt horrible *Licentiouſneſs*, or *Liberty run mad !*" The popular cry by *Whigs* and *Tories*, *Jacobites* and *Revolutioniſts* (eſpecially at their firſt ſetting out) is PATRIOTISM ! but by what little *I* am able to ſee, at this vaſt diſtance from THE GREAT WORLD : the bottom of Them all, both in *Church* and *State* (like HELL and THE GRAVE,

GRAVE, "*Give, Give!*") is SELF.—Give Them but a *Place*, *Penſion*, *Government-Contract*, or *Mitre*, and farewell PATRIOTISM!—But, my Brethren!—LUXURY is the *Root* of all our Evils in this Kingdom: and (without the ſpirit of *Prophecy*) moſt certainly will be, if not ſtruck at in time by the AXE, our utter ruin and deſtruction! Without my going further into *Antiquity*, the once famed Empires of GREECE and ROME are ſufficient for me to mention; and, like *Them*, ENGLAND, I fear, is haſtily verging towards the point of its *diſſolution!* —Our Body-*Politic* is too much like the *Natural*—an ULCER has over-run it from *Head* (*the King and Queen*, GOD preſerve Them! excepted) to *Foot!* and unleſs ſome STRICTLY-HONEST STATE-*Surgeon* ariſes, (for as to SKILL there wants none) and will, with the intrepidity of the *Eagle's* eye, and the boldneſs of the *Lion's* heart, take the KNIFE in *one* hand, and CAUSTIC in the other, and *cut* and *burn* all before him, till he has prob'd the wound quite to the bottom, (for otherwiſe, it is only *ſkinning* it over) there

muſt, in a little time, be an *end* to THE CONSTITUTION! our recovery is not only doubtfull, but alſo, humanly ſpeaking, utterly impoſſible!---There is a well-known Obſervation of the *Ancients*; "That Thoſe, whom "PROVIDENCE will *deſtroy*, it firſt *infatuates*, "or *makes* Them *mad!*" how far this has been verify'd among Us, our late moſt ſtrange, abſurd, and unaccountable *Tumults* and *Confuſions* both at the *Court* and *City* ends of THE TOWN, will beſt tell!---and therefore, after All---unleſs a ſpeedy *Reformation* of the MORALS of this Kingdom takes place by *the Divine Aſſiſtance*, what ENGLAND *may* be in the beginning of the *next* Century, if not *before*, Every one, who is an HONEST *Engliſhman* and TRUE *Briton*, muſt dread to think!——There is only wanting an *hearty deſire* and *fixt reſolution* for ALL PARTIES to unite in this good and neceſſary Work of reſtoring the *Nation* to its *real* Greatneſs and Glory, I mean its RELIGION and VIRTUE! For alaſs! what can *five* or *ſix*, or *half a ſcore* do, if ALL don't join? and (to uſe the words of a late

a late celebrated Writer,) be it ſpoken with all the veneration poſſible, for our excellent SOVEREIGN! He muſt give me leave to tell Him, was I now *before* Him *, "That his beſt endeavours to inſtill *ſome* "ſhare of *thoſe* Virtues, of which He is "poſſeſt, into his *People*, are a moſt impor-"tant part of his DUTY as well as his "INTEREST and HONOUR!"

To be drawing now to a Concluſion with ſome Obſervations for our Uſe and Practice; as otherwiſe, all our Knowledge ſignifies nothing.—If then, from what has been ſaid, inſtead of aſſuming to Ourſelves the Liberty (or rather *Licentiouſneſs*, which is "*Liberty run mad*") of finding fault with *Kings*, We would practice the duty of begging GOD's Bleſſing on their Proceedings: if, inſtead of cenſuring the Affairs of Government, We would earneſtly implore *his* direction of Them: if, inſtead of unreaſonably murmuring, and pretending to be ſhrewd Politicians or ſmart Judges in

*DEAN SWIFT.

in ſuch Matters, We would be devout Orators and humble Sollicitors at the Throne of Grace; If this was the caſe, I ſay, ſurely our Endeavours for The Public Good would find a much better effect; We certainly might do much more good in our Cloſets by a few ſincere Prayers and good Wiſhes offer'd up there for *Prince* and *People*, than by all our wrangling and quarrelling about *Politics!*—Since GOD's Providence then is the only ſure Hope for the preſervation of *Church* and *State:* it is only our ſincere Prayers joyn'd with a conſcientious Obſervance of *his* Laws, whereby We can hope to be aſſiſted, and to ſave things from ſinking into Ruin and Deſtruction, and ſo aſſuage all Factions as to defeat any Plots or Contrivances againſt the Public Peace; As for *particular* Motives ſuiting the *preſent* Occaſion of *this Day*'s Solemnity, I need not be tedious, ſince You All know the many great Benefits (thro' the *Divine Goodneſs*) beſtow'd on Us by our *preſent* moſt excellent *Sovereign!* a *Prince* of as many *Virtues* and *Qualities* as our Hearts can deſire!

and

and therefore it is but a point of common Juſtice and Gratitude in Us, to pray moſt fervently to the GREAT KING of KINGS, that He would be pleaſed (in mercy to this *unhappy*, *ſinfull*, and *ungratefull* Nation) to bleſs Him with Health and long Life to reign happily over Us! As to his *Virtues*, I need not be too particular—But, was He NOT a *King*, his Character in *Private* Life, as an *Husband*, *Father*, *Friend*, and *Maſter*, might well make Him the *Idol* of the whole Nation!—And yet if Any one in this Congregation, ſhould ſay, or even think, in my ſpeaking thus of *the King*, "That I "am guilty of *Flattery*, or want to pay "my Court to *The Great* in that moſt *odious*, "*mean*, *paultry*, *ſcandalous*, and *deteſtable* "manner;" He muſt give me leave to tell Him, "That I (thank GOD!) can lay "my hand upon my Heart, and ſay with a "moſt ſafe Conſcience, That I am a Sla"e "to no *Party*, and have neither *Hopes* nor "*Fears* from any Man living whatſoever!"—It would be a moſt abſurd and ridiculous piece of Vanity in a Perſon of *my* obſcure

Station

Station in Life, to think, that *I* could be able to ſay any thing that might live in the remembrance of *Any* One, for the ſpace of a *ſingle* Day;—No—In what *I have* ſaid, I only meant to ſhew, how happy We *may* be under *ſuch* a *King*, if the Fault is not our own!—We are, I know not why, but thro' the folly and frailty of Human Nature, moſt abſurdly apt to envy *The Great*, and *Kings* in particular;—But there is *one* thing which We ſhould well remember and conſider, "That *a Crown* is not always made up of "*Roſes* and *Myrtles*, but that (alaſs too "often!) an envious and malicious *Thorn* "will thruſt up itſelf, to diſturb the Peace "and Happineſs of a *Prince* on whoſe Head "it is placed; to create Him many ſleepleſs "Hours, and deſtroy his Repoſe;"—and therefore as to his moſt excellent *Virtues* and *Qualities*, in as many as We *can* imitate Him, Let Us ever have in remembrance, and practice faithfully.—Let Us "fear GOD, and honour, love, and obey "our *King*, and never meddle with Them "that are *given to change!*"—Let Us al-

ways

ways be mindfull, and deeply ſenſible, under what infinite Tyes and Obligations, *We*, of *all* Nations upon Earth, are, to expreſs our utmoſt Gratitude and Thankfullneſs to THE ALMIGHTY for his great and various Bleſſings which He has ſo freely and plentifully pour'd down upon Us! and this will be beſt done, by a Life of Religion and Virtue.—

But after All that has been ſaid upon this particular and ſolemn *Occaſion*;—If a ſenſe of theſe great and various Bleſſings will not ſtir Us up to the higheſt Expreſſions of Gratitude, which, as I before obſerv'd, is beſt ſhewn by a Good Life and Converſation, What do We deſerve? but that We ſhould be moſt juſtly depriv'd of them All again, and our Land, inſtead of being a Land of *Victory*, *Plenty*, and *Proſperity*, be turn'd into a Land of *Slavery*, *Famine*, and *Diſtreſs!* — But however—"I hope better things of You," my Brethren! "tho' I thus ſpeak!"—And that We ſhall All, in our ſeveral Stations, ſo endeavour

to

to ſerve GOD and our *King* truly and faithfully, as that We may ſtill enjoy the light of the *Divine* Countenance upon Us, and ſtill continue to be, what I am ſure every *Honeſt* Man in this Congregation and the whole Kingdom, wiſhes Us to be, a *Free*, an *Happy*, and a *Proſperous* People!

Which that We may always continue, GOD of his infinite Mercy grant, &c.

FINIS.